

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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THE CHRISTIAN SECRETARY.
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addressed to PHILEMON CANFIELD, post paid.
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For the Christian Secretary.
SABBATH SCHOOLS.
No. 12.

Mr. Editor,

In stating so many duties and responsibilities
of teachers, some fears have been entertained
lest the effect would be to discourage, and
therefore prevent some from undertaking, who
otherwise might be induced to teach. To this
I remark,

1st. That if God requires us to perform any
duty, the amount of responsibility is by no
means lessened because we are ignorant of it.
And because we know these responsibilities
and feel them, God's requirements to discharge
duty are by no means removed, or annulled.—
God commanded Moses to go forward, and lead
the whole Jewish nation into the midst of the
gaping and dividing sea. Had Moses, because
he saw any danger of the sea's closing upon
them and destroying them all, any right to stop,
and suffer his nation to be destroyed by the
Egyptians? The multitudes of children in our
nation will be destroyed, unless some self-denying,
and Godly teachers go forward amidst the
waves of sin and pollution that roll over the
land; and endeavor to lead them to the rock
that is higher than they. The more proudly
these waves swell, and the more danger there
is, that our youth will be overcome and lost,
so much the more loudly does the voice of duty,
and the voice of God, cry to every man and
woman in the land, who are capable of teaching a
sabbath school, to go forward amidst all the re-
sponsibilities and trials and cares, to instruct
and save them from the threatening ruin, and
through grace to bring them home to glory and
to God.

2d. Neglect of duty has no reward in this
world, but usually much loss of comfort; and
as far as it goes, it destroys hope of comfort in
the world to come. God has a right to com-
mand the talents of every moral agent to en-
gage, and to act, in his service. He says to
every one of them, *use me till I come*. Who is
hardy enough to disobey his high mandate? Every
person who is capable of teaching a sabbath
school and does not do it, must certainly be
considered as hiding his talent in the earth.
We are not left to our own choice whether we
will do right or not, and act with impunity,
reckless of consequences. We must do right,
or punishment ensues.

Teachers therefore, or persons qualified to
teach, must not wait, until others come and
plead, and urge, and beg them to teach a sabbath
school; but the weight of duty and re-
sponsibility lie on them like a mountain, and
they must go; and if all the schools are supplied
with teachers, they must go out into the high-
ways and hedges, find more children, and per-
suade them to come in. There is no exemption
where health and talents and time do not positively
forbid, as long as there is one child un-
taught in the land.

Near a year since, I preached, in exchange
with a ministering brother, and administered the
Lord's supper, which made it late in the after-
noon. As I rode to the meeting-house, my
horse was taken out and led some distance to
pasture. When we came out of meeting none
but the church were present, and the youngest
member (I believe) of the church brought up
the horse, and was about to harness him to my
sulkey. I remarked, I will not trouble you, and
he modestly replied, "I will thank you to ex-
cuse me, for I have to walk five miles to teach
a sabbath school, and I fear I shall not be in
time." Surprised, I inquired, do you practice
this every Sabbath? He answered in the affir-
mative. As he had no means of riding, his
devotedness struck me so happily I could
scarcely refrain from tears; though much as-
tonished that he should be selected to bring the
horse by any one who knew his labors. I
mention this case only to show that children un-
instructed can yet be found, though if all cap-
able of teaching were equally obedient to duty,
few if any could be found destitute of a teacher.

It is not peculiar to teachers only, to travel a
long way on foot, to enjoy the benefit of this
institution. One of the agents of the A. S. S.
Union found in a school at Bluffdale, in Illi-
nois, two boys, one about 12 and the other
about 10 years of age, who came eight miles on
foot to the school, and crossed the Illinois river.
They also attend steadily because no school is
nearer. Teachers then can find children to in-
struct if their heart is in the work, though they
may be far from the place of meeting. Again,
if any of my readers feel that they have not talents
adapted to give suitable instruction; I would
remark, that if this be true, they may furnish
means perhaps of aiding some one who has.
I was deeply impressed with the fact when re-
cently in the State of Maine. A Mr. Rice,
stage owner and driver at Machias, had recent-
ly experienced religion and united with the
church—gave me a relation of his christian ex-

perience, which was very satisfactory; said he
soon felt the importance of sabbath schools,
and especially desired their influence and in-
struction to be given to a village about 3 miles
from any place of worship. As it was not con-
venient, or because he felt incapable to give
suitable instruction, he obtained two young men
to go, with a promise to furnish them with a
horse and means of conveyance every week
during the season, and he said to me with tear-
ful eyes, that it was a source of great satis-
faction to him that though he could not teach, he
could furnish the means of teaching a small vil-
lage, that otherwise would remain ignorant of
such means of salvation.

How many of my readers can do the same?
This individual enjoys more satisfaction in
sending weekly instruction to that village than
all the neglectors of duty can enjoy for life, if
they practice that neglect so long. How can
any soul hope for happiness in the world to
come who lives in constant violation of con-
science or duty while here? To obey is bet-
ter than sacrifice. The willing and the obedi-
ent eat the good of the land.

We shall not attempt to follow after or an-
swer any further vain excuses for neglect of
duty so important, but must beg our readers to
cast away all excuses, and enter immediately
upon the work which conscience assures them
is duty to perform, when souls are perishing.

3d. As respects encouragements we have
already written largely, but much more might
be added on this point, sufficient perhaps to
make the place of teachers rather an enviable
situation than otherwise. They give the ear-
liest impressions to minds that may rule the
world,—to minds that by the light and influence
of the Holy Spirit may be used to *renovate* the
world now lying in sin and wickedness. The
child that to-day receives his first impressions
from a sabbath school teacher, may yet like
Luther, and Calvin, and Knox, and Carey, and
Judson, &c., give a moral tone of feeling to a
whole continent—yea to a world, and the in-
fluence be felt millions of ages hence in the
eternal world.

As evidence of these facts I find it stated up-
on the cover of tract No. 273, that of the mis-
sionaries who have gone from Great Britain to
the heathen, *nineteen twentieths* received their
first religious impressions at Sabbath Schools.
And that of the evangelical ministers of England
who are under forty years of age, more than
two thirds became pious at these schools.—
Henderson and Patterson, who have through
their indefatigable labor and holy zeal done
such wonders in the Bible cause, also received
their first impressions at Sabbath schools.
The celebrated Dr. Morrison, missionary to the
vast empire of China, who has translated the
whole Bible into the most difficult language, is
another star which arose from this institution.—
To this I may add that facts are at hand suf-
ficient to show, that by far the greatest portion
of converts in our revivals of religion are from
those who have been teachers or pupils in Sab-
bath schools.

Although in No. 3 I have given some state-
ments of conversions in several places, I may
give a few others, as affording the best encou-
agement to desponding and unbelieving teach-
ers, and indeed teachers of every class that can
be adduced. "Of 787 hopefully converted to
God in one district within a year, 592 were
either teachers or pupils of Sabbath schools.
In another district, reports from 50 towns give
150 teachers and 522 scholars, who in a single
year made a profession of religion. During
the first 14 years of the New York S. S. Union,
1871 teachers and scholars made a profession
of their faith in Christ, of whom 110 entered
upon the study of divinity. Not less than 5000
teachers and 10,000 scholars are estimated by
the annual report of the American S. S. Union
to have been converted in the year ending May,
1832. The number of conversions of persons
connected with Sunday schools, reported during
the first eight years of the existence of the so-
ciety was 26,393." If golden ornaments, and
precious gems were thus plentifully strewn
over our country, who would hesitate to make
exertion to obtain some of them. And yet here
are gems of immortal radiance and eternal glo-
ry, which will shine in heavenly crowns forever
on the heads of those who have been instrumen-
tal in the conversion of these souls. Who then,
able at all to teach, will hesitate a moment to
become "workers together with God," in the
salvation of immortal souls; when such un-
fading honors are ready to fall upon their
heads?

Yours, &c.

AMICUS.

ENGLISH DISSENTERS PERSECUTED.

The New York Evangelist copies from the London
Congregational Magazine, some friendly remarks by
way of explanation and correction of certain parts of
the Reports of Drs. Spring, Codman, and Humphrey,
who visited England as delegates to the Congrega-
tional Union, and other public bodies. We now copy that
part of the correction which relates to their sufferings
as dissenters from the church of England.

To the last and most important paragraph of
our honored brother's report we must now ad-
dress ourselves. He states "that we are an
oppressed people," and still "labor under dis-
abilities and reproaches." We blush for our
countrymen, especially for our Christian country-
men of the Episcopal church, whilst we ac-
knowledge the truth of the statement, and our
American friend knows not one half of the peti-
ty and vexatious means that are put in opera-

tion to oppress our people. A spirit of High
Church and Tory exclusiveness has been raised,
and which at the present hour is employed to
lessen the influence, or to pervert the principles
of every individual in the middle and lower
classes that is connected with our churches.

Tradesmen are threatened with the loss of
custom, tenants with the loss of occupation, and
even the pauper with the loss of charity, if he
continue to attend the despised conventicle.—
But these are only the under currents that set
in against us—they are not seen by the public,
and are only felt by the humbler individuals, or
the little communities against which their force
is principally directed. Besides these, there
are the prejudices which are openly cherished
against us. Prejudices which exclude us from
the Universities of our country, and fill with
shouts of execration their halls of convocation
at the mention of our names; aye, and which
even persecute with untrusting malignity the men
who have had the equity and manliness to ad-
vocate our claims. We are an *oppressed* peo-
ple. The influence of the aristocracy is com-
bined with that of the hierarchy against us.—
The peers and landed gentry are not ashamed
to insert clauses in the leases of their tenants,
which forbid meetings for prayer or preaching
to be held on their estates, whilst the fact that
a man of intelligence and wealth is a dissenter,
forbids his introduction to the society of his
equals, and till within a few months was consid-
ered a reason quite sufficient to exclude him
from the magistracy.

Dr. Spring says, that the happy religious
equality of his own countrymen is such, that
they know not how to sympathize with their be-
loved brethren in "the father land." We be-
lieve it, and on that very ground we entreat our
brethren not too hastily to judge of the state of
our churches on account of the politico-eccle-
siastical struggle in which they are now en-
gaged. He mistakes when he describes it as
"a question of political reform." On that subject
much diversity of opinion prevails amongst us.
Nor is it a question of party that excites our
concern, but to adopt the happy language of our
amiable and learned Doddridge—"We are con-
cerned for this interest, not merely as the cause
of a distinct party, but of honor, truth, and lib-
erty: and I will add," says that candid man,
"in a great measure, the cause of serious piety
too." This is a question then, about which our
churches pray as well as struggle, and by which
we are held to affirm their moral power is not
enervated. Our excellent brother refers with
commendation to the Circular Address of the
Union, which he heard read, but a copy of
which he had not received when he penned his
report. We beg to call his attention to a pas-
sage in that address upon this subject, which
will convince every dispassionate reader, that
the whole contest is, with us, one of principle,
and which we are anxious to maintain in the
spirit of our Lord and Master.

"The recent changes which have been hap-
pily effected in our country, the examination to
which principles rarely brought under public
discussion hitherto, have been subjected, the
inquiries which long established institutions are
now undergoing, and the effects which, accord-
ing to the different apprehensions of men, are
anticipated from these causes on the interests
of true religion, impart extraordinary and un-
usual importance to the events which are pass-
ing around us, and render it impossible for us
as men, and still more as Christians, to regard
their probable results with insensibility. The
views entertained by us on ecclesiastical mat-
ters, derived from those scriptural principles
to which we have been long and conscientiously
attached, do not suffer us to be merely calm
spectators of the scenes in which we move, but
place us under sacred obligations to give pub-
licity to what we honestly believe to be the will
of Christ. In defending our own convictions
of truth, or in seeking their wider dissemination,
we ought never to forget that the glory of our
Divine Redeemer, and not party or sectarian
objects, is the end which we are bound to keep
in view, and that it can only be promoted in
the spirit of kindness. We cannot expect
success, unless we speak the truth in love, and
carefully attend to the apostolic exhortation—
'Let all bitterness, and wrath, and anger, and
evil speaking be put away from you, with all
malice.' Whether, indeed, we regard the hon-
or of Him whom we profess to serve, our own
spiritual advancement, or the influence we pos-
sess, and which we are under a solemn respon-
sibility to preserve, and exert for the good of
others, the avoidance of every unbecoming and
intemperate procedure must present itself as a
most sacred and primary duty. Considering,
too, the misapprehensions which extensively
prevail respecting our principles and designs,
we must not esteem it strange, if we are wrong-
fully accused of what we abhor, even by those
whose Christian excellencies we admire, and
whose unquestionable devotedness to God we
are desirous to emulate. Remembering our
own exposure to similar mistakes, and the for-
bearance due to the unintentional errors of good
men, let us answer these accusations with meek-
ness of wisdom, and practically refute them by
the holiness of our lives, and by our ready con-
secration to every work of faith and labor of
love. If, unhappily, defamation and slander
must be brought into the contest, while we un-
feignedly deplore it, let us cheerfully prefer
rather to be the objects against whom it is di-
rected, than the parties by whom it is employ-
ed. We require not these weapons, even were
it lawful to use them; ours should be the high

and holy bearing, in harmony with the truth of
Christ which we seek to vindicate, and with the
purity and the peace of the universal church
which we labor to promote—the manifestations
of an open and unflinching adherence to the
revealed will of God, mantled by the humility
of penitents, and softened and adorned by that
charity which is not easily provoked, thinketh
no evil, rejoiceth not in iniquity, but rejoiceth
in the truth. We shall thus show that we un-
derstand our profession, and estimate its claims."

Our honored brethren must excuse the
length to which we have extended these re-
marks, but the fact is, that the controversy
against us is carried on with such an utter dis-
regard of truth and charity, that we may expect
to hear Dr. Spring's testimony quoted against
us, and his name employed to sanction the of-
ten repeated allegation, that our churches are
in a declining, if not a ruined state. Would
to God that they enjoyed a far higher degree of
spiritual prosperity than they at present pos-
sess; but as our honored friend had referred to
the former days of our history, as if they were
better than these, we can assure him that there
never was a period when our churches were
more numerous, consistent, and zealous, than
at the present period; and if the instruction of
the ignorant at home, and liberal efforts for
missions to the heathens in foreign parts—if a
growing anxiety for a learned and holy minis-
try, and for the scriptural instruction of the peo-
ple, be signs of spiritual health, we bless God
that we possess them amongst us in an unpre-
cedented degree—and while there is much to
deplore, and much to correct and improve, yet,
when we calmly realize the state of our denomi-
nation under all these disadvantages, we are
not discouraged.

"Nor bote a jot
Of heart or hope, but still bear up and steer
Right onward."

assured, that if we enjoy not the calm of that
peaceful ocean on which the ark of the American
church securely reposes, that we are helping to
pilot the British churches from amongst those
dangerous shoals and stormy breakers that now
surround them, towards that haven where they
shall ride in security amidst tranquil waters and
beneath an unclouded sky.

And, in conclusion, we will add, that if our
American brethren are thankful to God that
their fathers fled from their native country to
find ecclesiastical repose on the rocky shores
of the Atlantic, we feel no less cause for gra-
titude that our progenitors tarried at home, to
protest against tyranny in church and state, and
to assist in that extraordinary work of national
regeneration which has been gradually advanc-
ing amongst us since the revolution, and which
will, by the mercy of Heaven, terminate, not on-
ly in the evangelization of these fair islands, but
in the establishment of justice, liberty, and true
religion throughout the vast dependencies of the
British crown; persuaded as we are, that but
for their influence civil freedom and spiritual
religion would have been sacrificed at the
shrines of political tyranny and ecclesiastical
domination.

DIVINE KNOWLEDGE.

Col. 1:10. "Increasing in the knowledge of God."
Does this mean the knowledge of which God
is the author, or the knowledge of which He
is the subject? In reality, this is the same thing.
The Gospel contains the knowledge which God
has communicated to the children of men; and
this principally discovers *Himself*; so that it is
at once a revelation from God, and a revelation
of Him. All his works, the largest and least,
praise Him. If we take up the telescope, or
the microscope, we alike exclaim, "This is the
finger of God." But we take up the Gospel,
and say, "No man hath seen God at any time,
the only begotten Son, which is in the bosom of
the Father, He hath declared Him." Here we
look into His very heart, and see that it is the
dwelling-place of pity.—Here we know the
thoughts He thinks towards us, and find that they
are thoughts of peace, and not of evil. With
regard to his knowledge, we may make out four
classes.—Some are *destitute of this knowledge* of
God. Some! There are at present more than
five hundred million lying in darkness and the
shadow of death! These have never heard of
the name of Jesus, and know not that there is
such a being in the universe. Yet Christians
have it in their power to inform them; and a
few are exerting themselves. Prosper, O God,
their endeavors—that Thy way may be known
on earth, Thy saving health among all nations.
—Some *reject it*. This is one of the things we
should deem incredible; but we have undeni-
able evidence.

How many refuse to hear! How many never
read the Word of God! Others even sneer
at its inspiration, and ridicule its contents!
Whatever difficulties may attend the doom of
the former class, justice admits of none with
regard to this.—How shall we escape, if we
neglect so great a salvation?—Some *hold it in
unrighteousness*. They profess to know God;
but in works they deny Him. Some of these
have clear views of the way of salvation; even
contend for the faith once delivered to the
saints. The Gospel has taught them every-
thing—except to deny themselves, and take up
their cross, and follow the Saviour in the regen-
eration. They would be offended to be placed
near the former class. "We are not unbeliev-
ers." No, you have denied the faith, are "worse
than an Infidel." Some *receive it in the love
and the influence of it*. Their faith is more than

notion; their worship is not formality; their
hope is not delusion—they live in the Spirit,
and walk in the Spirit.

Though these still are comparatively few,
yet, blessed be God, their number is daily and
greatly enlarging; and the Lord add to His
people, how many soever they be, a hundred
fold! Art thou, my reader, one of them? Re-
member four things.

First. That thou hast any of this knowl-
edge—should make thee thankful.
Secondly. That thou hast so little—should
make thee humble.

That more is attainable—should make thee
hopeful.

Fourthly. That it is attainable only in the
use of means—should make thee diligent.

Consider what I say; and the Lord give thee
understanding in all things.

From the Bap. Missionary Magazine.
SIAM.

Extracts from the Journal of Mr. Jones.
Excursion up the Menam—Pakret—Bangkok nai
—Little Bangkok.

Pakret is situated on a canal about 15 rods
wide, and from half a mile to a mile long. Its
distance from Bangkok is about fifteen miles.
The canal is thickly inhabited on both sides,
and presents one of the most charming spots
for a miss on that I have ever seen. It is the
great thoroughfare for all the travel from Ban-
kok to Samkok, Yut ya, Pit sanulok, and the
Laos country. The inhabitants are principally
Peguans. Bangta nai, commences about one
mile above the canal, and spreads along on both
sides of the river, for three or four miles. Here
we stopped at a wai, and partook of some re-
freshment which we carried with us. A large
assembly of priests and others soon gathered
round, who treated us with much friendliness.
They were all Peguans, and mostly born in the
country. They could generally speak Siam-
nese, but only a small number could read it. I
found but three persons among them who could
speak Burman, and they were old people.—
They had seen a few of the Peguan tracts I
had distributed, and complained bitterly of their
diminutiveness. They wanted some larger
ones. Will not the Christian church—will not
our Board of Missions, send somebody to pre-
pare some books, that will teach them the way
to heaven? My heart is grieved for these poor
Peguans. It would seem that no man cared
for their souls! For months I have not had a
line to give them, and never had any thing
more than a few four-leaved tracts.

Took another excursion of a few miles up a
river which falls into the Menam from the north-
west, at Bangkok nai, or Little Bangkok, nearly
opposite the upper part of the city. The peo-
ple here, seems about as dense on both
sides, as in any part of Bangkok. The entrance
of the river is about four miles from our house.
It is far more central to the body of the popula-
tion than where we now live, and would furnish
ample employ for two or three devoted mis-
sionaries. Here, being admitted into one of the
temples, I had an opportunity of presenting the
claims of the gospel to their regard, in the pre-
sence of their great gilded image of Buddha. Af-
ter passing through another canal, about two
miles in length, and crowded with people, where
I had never before, I was invited into another
temple just finished, where I denounced the
folly of idolatry, and urged the claims of Chris-
tianity till I was hoarse. Oh, that my "pro-
phesying" to these "dry bones," might, through
the breathing of the Spirit, impart to them some
spiritual life.

CHINESE.

EXTRACTS FROM THE JOURNAL OF MR. DEAN.
Annual Concert of Prayer—Temperance
Pledge.

Bangkok, Jan. 4, 1836. First Monday in the
year. Our missionary party having agreed on
spending this day in fasting, humiliation, and
prayer, we assembled in the morning, at Dr.
Bradley's, for social prayer. At one o'clock
P. M., the Chinese brethren met at my house.
The meeting was opened by prayer, and read-
ing select portions of the scriptures appropriate
to the occasion. After explaining the object of
the meeting, and the matter in which it was ob-
served by the Christian world, and making some
remarks on the necessary qualifications and the
encouragements to pray, the brethren all in
succession engaged in prayer. Their prayers
generally indicated a solemn reverence for the
character of God, and evinced the aid of the
Holy Spirit, but one in particular, (Chek Haw,
who was recently baptized,) seemed to come
to the mercy seat, with a heart oppressed with
a sense of its sinfulness—and with thanksgiving
to God, for his great mercy to him, while he la-
bored in prayer, for the salvation of his country-
men. It was deeply affecting to listen to his
strong cries before the Lord. These exercises
were intermingled with singing, and at the close
a proposition was made, to take a collection at
each monthly concert, to aid in the circulation
of the word of God among the heathen.

Translation of a Letter from the Chinese Church
at Bangkok.

Feb. 3. At a meeting of the Chinese brethren
on the first Monday of this month, they
agreed to send you a letter, which has since
been written by Bun ti, and of which the follow-
ing is a translation: "Thanks to God the Father, for his great
mercy in sending the Lord Jesus Christ to save

the world, and that he has commanded his servants to preach the gospel in every kingdom. Thanks to God for sending his servants to Bangkok to teach the Chinese, a few of whom have believed on Christ, and been baptized, and now send Christian salutation to the teachers and all the saints of America, and pray to God, for his mercy, in behalf of all men, that they may walk in the path of righteousness, live in peace and love, and secure the favor of God.

"At present, teacher Dean lives with us, to give away medicine and books, and lead the Chinese into the path to heaven. On the Sabbath day, thirty or forty come to listen to the word of God, and inquire after the right way, while we pray God to assist them by his Spirit to walk in it.

"Hoping that the saints in America, are not afraid of diligent labor, therefore we desire in advance some more assistance for the instruction of the people here, that they may receive the same mercy of God, and share with you in eternal glory. This suggestion originates in respect.

"May the blessing of God, and peace and joy, be secured to the teachers, and all the saints in America, to whom this is sent by the disciples in Bangkok.

Bun-Ti,
Sang-Cheah,
Pang, (or Peng),
Haw,
Choon,
Etc.

Extract of a Letter from Mr. Judson, dated Maulmein, Dec. 31, 1835.

Second Semi-annual Report for 1835.

During the last six months, we have received into the native church in this place, nine by baptism, and two by removal from Rangoon, and have lost one by death; so that the present number is one hundred and two. Among the number baptized is Coohil, the Mahometan servant, who was so faithful to us at Ava, during the late war. He came from Bengal, with the first Mrs. Judson, on her return to this country, in the year 1823, and since that time, has been in the employ of some of the mission families. Though a faithful, good servant, he persisted for years in rejecting all religious instruction, and maintained his allegiance to the false prophet. His wife, a Burmese woman, was baptized a year and a half ago, and that circumstance probably combined with all he saw and heard, to bring his mind over to the Christian religion. But the process was slow,—the struggle strong;—he felt deeply the responsibility of changing his religion, and when he made his formal request for baptism, he trembled all over. Poor old man! he is above sixty; his cheeks are quite fallen in; his long beard is quite grey; he has probably but a short time to live. May he prove to be a brand plucked out of the fire, at the eleventh hour! He affectionately remembers his old mistress, and frequently sheds tears, when speaking of the scenes of Ava and Amherst, where he saw her suffer and die. I hope now, that they will have the pleasure of meeting again, and of renewing the old acquaintance under happier auspices.

The printing of the whole Bible was finished on the 29th inst. I am now revising the Psalms for a second edition—the first edition, which was printed long ago, being nearly expended; and as we intend to bind up the new edition with the last volume of the Old Testament, we shall have no copies for distribution until the whole is completed. A large edition (30,000) of the Epitome of the Old Testament revised, has also been lately issued. Tracts, &c. as usual. Three presses constantly at work, beside one employed in taking proof-sheets. The Taling types not yet finished, and no printing, therefore, yet done in that language. The translation of the New Testament advanced to the end of Hebrews.

More preaching has been done in Maulmein and the vicinity, during the past year, than all the previous years together, which we have spent in the place. Five or six native assistants have been kept constantly at work. They have brought in several converts, and excited more religious inquiry, and disposition favorable to the reception of truth, than we have ever known before. Thousands and thousands of tracts also have been distributed through the town, chiefly by some of the newly arrived brethren, during their morning walks.

Extract of a letter from Mr. Shuck, Missionary to Burmah, to the Editor of the Religious Herald.

Notwithstanding so much has been reiterated with regard to the virtues of Mr. Judson, yet I confess that his unostentatious piety, humility, and meekness, his warm brotherly affection, and entire devotedness to his work, far surpassed every idea I had previously formed of him. He has been longer in the field of missions than any American of any denomination, viz: 23 years. At present he enjoys pretty good health, and is nearly 48 years of age, although he does not look so old as he really is. His present wife is a noble woman in appearance and spirit. She is thirty years of age, and has a sweet little daughter just three months old. On Sabbath I attended native worship, and I heard Mr. J. preach in Burmese. Although I understood not a word that was uttered, yet the apparent earnestness and fluency of the preacher, and the manifest anxiety depicted on the countenances of the attentive hearers, aroused within me feelings of peculiar satisfaction, and my heart was lifted in devout gratitude to God for what my eyes beheld, my ears heard, and my heart felt. I wish every opposer of missions in our denomination in Virginia had been present. If they had, and possessed any religion at all, they would have wept with bitterness over their past cruelty to the souls of their fellow beings, and for the future would be zealous promoters of the cause they once despised. For the comfort of opposers, I would remark, that in Maulmein the work of the Lord is advancing most encouragingly. On Sabbath night I had the pleasure of preaching in the English

chapel belonging to the mission. They have no English preaching in the day-time.

Baptist Churches in Jamaica, West Indies.—From the report alluded to above, it appears that there are 55 preaching stations, 25 churches, and 15 pastors. In 1835, there were 2,650 baptized. The largest number added to any one church, was 500; this was under the ministry of Mr. Burchell; 418 to Mr. Clark's church; 340 to Mr. Phillips'; and 299 to Mr. Knibb's. These numbers are large, indeed; but it will be recollected that there are several places of worship within the bounds of these churches. The largest church contains 2,802 members, another, 2,014, another 1,462, and a fourth 1342; while several of the churches have but 50 or 100 members. The average number of hearers at all these places, is about 20,000. The Sabbath school pupils are about 2,400; and the total number of marriages is over 1,300 for the year 1835, and in a note it is added, that several new houses for worship will soon be erected.

Thus, by comparing accounts before and since the persecution of 1832, it will be discovered that an advance of more than fifty per cent has been made in numbers who are attached to the Redeemer's cause in this island. "Jehovah reigns—let the islands of the sea be glad thereof."

For the Christian Secret WHAT WE LAMENT.

We lament the feverish state of the church; not merely her want of piety, but the spasmodic action of what little she has. We dislike to tell Christians, a large share of whom are guilty of an indolence and stupidity, which, if it were universal, would be sufficient to sink the church, that there is any degree of over action. To warn them against over action is to tell them to sleep; but that there is a deal of action not according to piety—of zeal not according to knowledge, the history of the church for the last three years compels us most decidedly to aver. The trouble is, not too much action, but too little piety. There is none too much done, but what is done, is done in brief and sudden excitements, and from bursts of passion, rather than from a deep-toned, energetic piety. The consequence is, that a spirit of devotion, ever too low, is becoming lower—is fast leaving the church. Christians no longer pray that they may grow in grace, and in the knowledge of God our Saviour, but they pray simply that sinners may be converted, and large accessions may be made to the church. The course pursued by modern evangelists has contributed to this. They have taught their young converts, and old Christians too, that all they had to do on earth was to bring sinners to Christ, and have driven them into such a whirlwind of action, as to lead them almost to forget that they had any souls themselves. They have actually scouted at the idea, indirectly, if not in so many words, that these new-born babes must be nourished, or they would die—that anything was to be done for them after they were once in the church—that the work of sanctification was to be carried on, and ardent principles of piety and desires for holiness, were to be cherished in the heart, to secure their growth, and ultimate attainment to the stature of perfect men and women in Christ. In verification of this we ask the attention of our readers to the following incident. The writer of this was once present at one of Mr. Burchard's great meetings in Vermont, and witnessed the daily acted scene of fifty or a hundred requests for prayers by different individuals, some for themselves, but generally for parents, brothers, sisters, children, &c., all presented in a hurried and disorderly manner, within the space of a few minutes. Among them arose a pious old lady, and requested prayer "that the work of grace might be deepened in her heart." "What's that?" says Mr. B. "Don't come here to make such requests as that. The work of grace deepened in your heart? Why, if you're so selfish as that, go home; you're not fit to be here. You have no grace at all. Sinners going to hell all around you—and you asking for such prayers! For shame! Don't let us hear any more such requests. They will drive the Holy Spirit out of the house in five minutes."—Some of our readers need perhaps to be told that this is Mr. Burchard's peculiar style, and as much as it may shock them, neither the language, the inevitable sneers on his countenance, nor the contempt advanced seemed to surprise the congregation at all. They were used to it. But who wonders that converts initiated into such doctrines, were soon found to be without the spirit of piety, and in many cases, apostates to the cause? We felt no surprise, in reading, the other day, the report of the Congregational Convention of Vermont, to find a long lamentation about the low state of piety in the churches. "We want," says the report, "and we must have, or languish out a sickly life and then perish in our shame, more piety in the ministry and in the church."

And while the church sustains so low a character, it is strange that those who from time to time are added to her communion, become satisfied with just so much of piety as is deemed necessary for a credible profession of religion, and having entered the sacred enclosure, regard themselves secure, and their struggles ended, except so far as those gross delinquencies are to be avoided, which would exclude them from their resting place? Instead of being greeted, on their entrance into the fold, by those genial influences—that invigorating atmosphere—and that "sincere milk of the word," by which they might be "nourished up to the measure of the stature of perfect ones in Christ," they are chilled by the damps of worldliness, and almost "perish through lack of truth."

Well, we do not doubt it, nor do we doubt its legitimate cause. Christians must act from principle and not from passion. The work of grace must be deepened in their hearts, and for this we must offer united and individual prayers. We painfully fear that the number of those men whose solid, ardent piety, constantly

increasing devotion, and warm attachment to the cause of Christ were the most conspicuous traits of their character, are becoming less numerous every day. How much have we depended upon the prudence and piety of the fathers in Israel! How do we lament as one after another of them is dropping away! Though less learned than the generation succeeding them, yet have they not been the weight, the prop, the bone and sinew of the church? And now will the converts of modern times—will those whose piety has the stamp of modern evangelism, be worthy successors to them? The question is, what are we coming to? Are we actually advancing in strength, while we are increasing in numbers? Will this universal cry for action in the church, instead of growth in grace, make the next generation as holy and happy as the present? Will our paroxysms of excitement which bring thousands into the church be found, in the result, to be as valuable as the old fashioned revivals which converted only their scores and hundreds? Revivals indeed we need, and them we must have. But shall they be revivals of passion, or revivals of religion? Shall they grow out of our piety, and the grace of Almighty God, or shall we drive them up by running to and fro in the earth, talking of our wonderful preachers, and the glorious success of our new-invented measures?

Let the enlightened conscience of the pious man answer; and may the grace deepened in our own hearts, and a bold avowal of our sentiments at this important crisis, check the evils we apprehend, and effect a reformation before they universally prevail.

G.

Extract of a Letter dated Detroit, Mich. Sep. 29, 1836.

Br. BOLLES.
The formation of a Baptist State Convention in this interesting and rising country, is a most auspicious event in the history of our denomination in Michigan. It will, I have no doubt, at once concentrate our energies, and give them a more direct and vigorous impulse. We have also just held our anniversary of "The Michigan Association." The season was one of great interest. The churches are greatly improving, and all the benevolent operations of Christian enterprise are cheerfully and liberally patronized, in correspondence at least with our ability. About \$80 or \$100 were raised on the ground for missionary and education purposes. We had a young Indian present, by the name of Joseph Elliott the second, who it is thought, possesses gifts for the sacred ministry, who addressed the association in a simple and most pathetic strain, and whom we "resolved" to educate for the service of "the Master." About \$50 were subscribed on the spot, to defray the expenses of his education the present year.

I have just been reading the account of the death of dear brother Davis. I never was more astounded with any piece of intelligence in my life. The last time I saw him, and had the pleasure of spending several agreeable and profitable hours in his society, he was so full of vigor and spirits, that I could not help remarking it. But now he is cut down in the very midst of his days and of his usefulness. How strange and melancholy! one is apt to exclaim; but my dear Brother, it is undoubtedly a wise and gracious event on the part of the Deity. We call it, and perhaps feel it to be very mysterious, but we deem it such, only because we are ignorant of the reasons which made it both proper and desirable to the Divine mind. And hence while I have involuntarily exclaimed, "Alas for Connecticut!" I have nevertheless added, "Amen!" The Lord gave and the Lord hath taken away, blessed be the name of the Lord!"

ROBT. TURNBULL.

For the Secretary.

BIBLE CLASS QUESTIONS.

QUESTIONS ON THE ACTS OF THE APOSTLES.

Lesson 10.

Chap. iv. verse 1—12.

Verse 1, 2.

1. Who is meant by "the captain of the temple?"
2. Who were the Sadducees? and wherein did their tenets differ from those of the Pharisees?
3. What is meant by the declaration that the priests, the captain of the temple, and the Sadducees came upon the apostles?
4. What induced them to take this course?
5. Why were they grieved by the preaching of the apostles?
6. What is meant by the assertion that the apostles preached through Jesus the resurrection from the dead?
7. What is intended when it is said that the enemies of Peter and John "put them in hold?"
8. What portion of the day is meant by "even tide?" and why was the arrival of the time a reason for putting the apostles in hold until the next day?
9. Are we to suppose that the 5000 persons here mentioned, were all converted at this time?
10. What information do we derive from the fact that the persecution which Peter and John experienced, was accompanied by a signal manifestation of the power and grace of God in the conversion of sinners?
11. Who are meant by "rulers, and elders, and scribes?"
12. Why is Annas here called the high priest?
13. Who was the officiating high priest at this time?
14. Who were John and Alexander? and what reason can you assign why they are here particularly mentioned?
15. Why did the persons above named or alluded to, assemble at Jerusalem?
16. Of how many persons was the sanhedrim, or great council of the Jewish nation, composed?
17. In what form did they hold their sessions?
18. What is the exact import of the question, "By what power, or by what name have ye done this?"
19. Is there any thing remarkable in the fact, that such a question was now proposed to the apostles?
20. What do we learn from the circumstance that Peter on this occasion, was filled with the Holy Ghost?
21. What lesson is taught us by the respectful manner in which Peter addressed the members of the council?
22. In what respect was the deed done to the impotent or lame man, a good deed?
23. In what sense was the miracle here alluded to, wrought by the name of Jesus Christ?
24. When Peter speaks of Jesus as the stone set at naught by the Jewish builders, to what passage in the Old Testament does he allude?
25. What is meant by the declaration that this stone had become the head of the corner?

26. In what respect was this stone fit to become the head of the corner?

27. In what sense is salvation in Christ, and in no other?

28. What practical lessons may we derive from this cardinal doctrine of the Christian scheme?

29. What is there remarkably emphatic, or striking, in this address of St. Peter?

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 15, 1836.

THE NEW VERSION.—The remarks of the Editor of the *Biblical Recorder* upon this subject, are duly appreciated; and though it is not probable we shall hereafter attempt a reply to all his inquiries, we have not space remaining this week, or time even, to explain our motives for publishing the remarks which attracted his attention. We will give his article in our next, that any one who feels disposed to give the subject a candid investigation may have opportunity; for we have no objection to such a discussion by men of enlightened minds. There is a vast difference in our humble opinion, between discussion and inquiry, and enlarged action upon this subject, and the attempt of two or three individuals unknown for literary attainments, to bring out a new English translation of the Bible. After all we said before, it seems by the statement of the N. Y. Baptist Register, that what we heard was to be a new translation, is only to have the proposed alterations inserted marginally; which if before known would have allayed our fears.

ASSOCIATION RECORD.

NEW HAVEN ASSOCIATION.—This body held its anniversary with the Baptist Church in Deep River, on Wednesday and Thursday, October 5th and 6th. On Wednesday at 10 o'clock, the Association was organized by the choice of the Rev. James H. Linsley, Moderator, and Rev. John Cookson, Clerk, and Rev. Henry Wooster, Assistant Clerk.

The introductory sermon was preached by the Rev. Rollin H. Neale, of New Haven, from Jeremiah viii. 22. *Is there no balm in Gilead, is there no physician there? Why then is not the hurt of the daughter of my people recovered?* The devotional exercises were led by brethren Linsley and Goodwin.

The plan of Mr. Neale's sermon was as follows. "The present state of Zion is such, as should occasion deep solicitude among the friends of Christ. Few conversions have occurred the last year.

My object in this discourse is to inquire why this is so?

The fault is not in God. His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. It is not owing to any want of external facilities. We have no persecuting government, no racks nor dungeons to fear. We live in a land where the institutions of Christianity were early established; a land consecrated by the prayers of the pious; a land of Bibles, and Sabbaths, and Sanctuaries, and Sunday Schools, &c. Why then are there so few conversions?

It is not owing to any want of activity. Religious books are published, religious papers circulated, sermons are preached, benevolent societies are in operation. The whole community seems alive and afloat upon the tide of restless enterprise. Why then are there not more conversions?

1. It is owing to a deficiency in piety among professors of religion. The preaching of the Apostles received great power from the lives of the early Christians. Paul could appeal to such as were the salt of the earth and the light of the world, to such as exhibited in their characters the fruits of the Spirit, joy, peace, long suffering, gentleness, goodness, faith, and say, *Ye are our epistles, known and read of all men.* Whatever was said in favor of religion, was thus confirmed by living examples.

2. There is, perhaps, a defect in our preaching. It may not be like that of the first preachers, adapted in manner, and in manner, to the conversion of souls.

3. Another reason why so few conversions occur among us, that Christians are not looking for them. What was it that gave such efficiency to protracted meetings? It was the prevalence of an expectation prayerfully cherished, that they would be the occasion of conversions.

4. Another reason why so few become the avowed disciples of Christ is, because the churches often use a wrong criterion of piety. In their opinion, whatever difference there may be in men's natural temperament, talents, and education, grace reduces them all to the same mould. No person is allowed to have experienced a genuine conversion, unless he has passed through a protracted season of deep and unimpaired distress, followed by a corresponding season of mental joy. This is the mould. This is the stereotyped process. Many are by this criterion discouraged in their efforts to become Christ's disciples. It is in many instances a false criterion. It is true no one can lay claim to discipleship, who does not possess a deep sense of the evil of sin. But it is natural with some individuals to look on the bright side of things. While they view sin as exceeding sinful, they are yet more occupied with the remedy. While not insensible to the claims of a violated law, they are yet more impressed with the refuge and hope set before them in the gospel. Others again are naturally gloomy. From them we may hear a tale of woe, but little of the joys of religion. Some who are in fact the brightest examples of piety, are constantly agitated with doubts and fears, and "are all their life time subject to bondage."

5. Another reason why there are so few conversions is, because we do not place sufficient confidence in the agency of God's Spirit. Confidence in this agency would prevent us from being discouraged by difficulties—would justify us in indulging the highest expectations—would lead to much and fervent prayer, and would thus secure to God the glory which belongs to him.

Motives to seek for the conversion of souls.
1. In this cause labor produces the most permanent results. Who would employ his time, and money, and energies in erecting a building however beautiful and magnificent, if he knew that there was a magazine of powder beneath, liable to shatter it, at any moment, into a thousand atoms. Men wish to know that his work will abide. Winning souls to Christ is such a work. When the earth and all the things that therein are shall be destroyed, when the visible heavens shall be rolled together as a scroll and the elements melt with fervent heat, when the whole material universe shall be wrapt in flames, and with all its splendor, reduced to ashes, souls redeemed will then be standing before the throne of God and of the Lamb, arrayed in white robes and palms in their hands.

2. Consider the reward which is promised to those who are successful in winning souls to Christ. They that be wise shall shine as the brightness of the firmament, and they that have turned many to righteousness as the stars for ever and ever."

The Committee to receive the Letters were the Clerks and Elder O. Allen. There was nothing remarkable in the Letters. The greatest additions by baptism were 34 to the church in Deep River; 18 to the church in Waterbury; 14 to the Weston church, &c., with smaller additions to most others.

Adjourned at 12 1/2 o'clock, for one hour, prayer by Br. S. Shailer.—Met according to adjournment: prayer by Br. N. Wildman. At 3 o'clock was a recess,

to hear Rev. Simon Shailer preach, from 1 Peter. i. 2. "The glory that should follow."

The glory that should follow the sufferings of Jesus Christ was spoken of by the prophets as well as the apostles. In speaking of this glory, I shall (said the preacher), first, speak of the resurrection of Jesus Christ from the dead. Great doubt remained in the minds of the disciples. When they went to Emmaus, they were filled with doubt and suspense. But when those doubts were removed, gladness filled their hearts. Glorious news indeed, that Jesus Christ had arisen from the dead. Thomas was unbelieving, and Christ told him to reach hither his hand, &c. Some suppose, (said Br. S.) that Thomas did so; but the speaker seemed to doubt the fact.

2d. The glory that should follow was his ascension into heaven. In this, the prophecy of David was fulfilled: "Lift up your heads, O ye gates, and the King of glory shall come in." The angels there sing, worthy is the Lamb; they cannot add, "for he was slain for us." But they joy in proclaiming him the King of glory.

3d. The opening of a door of hope to a fallen world. The displays of God's dealings among us in this part of his moral vineyard, are evidences of the fact. We have seen his glory in the rich exhibitions of his mercy in saving us. To prove this, I may invite my brethren to reflect upon their experience. Under a legal spirit, the sinner flies to Sinai, as feeling too wretched to come at once to Christ. But the thunders of Sinai afford no relief. He turns to Calvary, and that moment his heart melts; Christ is formed the hope of glory in his soul. Believer, was it not so with you?

4th. The gift of the Holy Ghost.

5th. The conversion of sinners: glory follows them that believe. At the resurrection, I had almost said, away ye elect angels—make room for the saints of God. This is glory that will follow to the saints.

6. The resurrection of the body, and the blessedness of heaven that will follow. God will be glorified whether sinners are saved or lost.

The preacher closed with a warm exhortation to ministers, to preach Christ as a glorious King in Zion, worthy of all acceptance.

Devotional exercises were performed by brethren Allen and Wildman. Proceeded to business. Appointed committees to report upon the *Bible, Missionary, Temperance, Sabbath Schools*, and other objects. Adjourned to 8 o'clock to-morrow morning; prayer by Br. F. Wightman.

Rev. Russell Jennings preached in the evening from Hebrews v. 9. "And being made perfect, he became the author of eternal salvation to all them that obey him."

The object of the preacher was to show—

1. That according to the Scriptures, the sacrifice of Christ, and obedience to the gospel, are both necessary, in order to the salvation of a soul.

2. To dispense with either would dishonor the law of God.

3. To dispense with the latter, would make Christ the minister of sin, and virtually annihilate the government of God over the human race.

Finally, since Christ has become the author of eternal salvation to all those who obey him, then it clearly follows, that nothing now remains as an obstacle to the salvation of any soul, but want of obedience to the gospel.

References to the sermon a course of interesting questions were given out to the Sabbath School, on the birth, death, and resurrection of Christ. Addresses were made by brethren Wildman and Manning. The Sunday School appeared remarkably well, and their answers were prompt and satisfactory; evincing the fact that they had not studied in vain.

Thursday, 8 A. M., met according to adjournment. Prayer by Br. E. Dennison. Reports were read by committees on various subjects, and adopted. Delegates were appointed to attend the Bible Society at Philadelphia next April. Adjourned at 10 o'clock, to hear preaching; prayer by Br. Watrous.

Br. Cookson preached the Missionary sermon, from Romans iv. 25, "Who was delivered for our offences, and raised again for our justification." (We regret that the preacher has not furnished any notes of this sermon.—Ed.) Prayers by F. Wightman, and Wm. Dennison.

I am happy to add, that a resolution adopting the principle of total abstinence from all intoxicating liquors as a beverage, was unanimously passed by the association; that is to say, there was not a dissenting voice. The public mind is becoming more and more satisfied that no one is positively safe, who is unwilling to relinquish as a common drink, his cups of wine, ale, &c. Total abstinence is perfect safety.

The singing during all the exercises was admirable, and added greatly to the interest and good feelings enjoyed on the occasion.

After some remarks and prayer by the Moderator, Adjourned.

Yours, Amicus.

* This subject, however hard it may make the heart of Thomas to appear, furnishes stronger evidence of the resurrection of Christ, than if Thomas had merely seen the wounds; because two senses instead of one are brought into action to furnish evidence.—Reporter.

Salem Association held its sixth anniversary on the 23th and 29th of Sept. with the Baptist Church in Danvers. Introductory Sermon by Rev. N. W. Williams, from John xv. 5. Churches 25; nett increase 85; total 4210. Paid in at the meeting for various charitable objects from \$1,500 to \$2,000. The Salem Bible Translation and Foreign Missionary Society, held its annual meeting at the same time and place. Receipts for the year, about \$1,300. Next meeting at Methuen.

Woodstock Association. Vt. met at North Springfield, on the same days as the above. Rev. J. M. Graves, late of Ludlow, preached the introductory sermon from Acts v. 42—additions not large; but the body is large and efficient. Two hundred and twenty four dollars were raised for the Education Society, and a resolution was passed recommending to the churches to receive no candidate to their fellowship, who would not be willing to sign the pledge of total abstinence from all intoxicating drinks.

Hancock Association, Me. Met at Ellsworth, Sept. 7th and 8th. Introductory Sermon by E. M. Carey,

from 1 Peter iii. 15. It appears by the Minutes that they have 22 churches; ordained ministers 12; licentiates 4; baptized 18; total 1886. The formation of the American and Foreign Bible Society was cordially recognized, and both prayers and alms were urged upon the churches in support of it; also the formation of a State Bible Society auxiliary to it. The committee on Slavery reported a preamble and four resolutions, which were adopted without any opposition. In the preamble they say, "of all the systems of iniquity that ever cursed the world, in their opinion, the slave system is the most abominable." To conform their practice to this opinion, their fourth resolution is as follows, "Resolved, That we, as the professed followers of Jesus Christ, have no fellowship or communion with those who, under the character of Christians, continue to hold their fellow men in bondage."

Westfield Association. Middlefield, Ms. Sept. 7. Sermon by Dr. Ira Hall from Rom. i. 12. Dr. David Wright, Moderator, and Dr. Pierpont Brockett, Clerk. Churches 19; baptized 77; total 1411. Ordained ministers 13, and one licentiate. The various operations of Christian philanthropy were acted upon with decision. The Bible cause was placed foremost, and delegates were appointed to the Convention at Philadelphia. For Temperance they go for total abstinence from all intoxicating drink. Slavery was denounced as a crying sin of the land, the principles of the Anti-Slavery Society were approved, and in their second resolution, slave holders are regarded as living in the grossest violation of the great principle of the gospel, "do unto others," &c. The observance of the fourth Monday of every month as a concert of prayer in behalf of the slave, was recommended. This and several other associations, have got up the subject of making provision for supernumerary ministers; and taking care of delinquent absentees.

This body has long had an Evangelical Benevolent Society, for raising funds for pious objects; and it has ever been remarkably liberal. In the year past \$444.88 cents have been raised and paid out; an example worthy of imitation by every Association.

Starbridge Association. Thirty-third anniversary. Longmeadow, Ms. Aug. 31. Sermon by Dr. Winthrop Morse, of Brookfield, from Jer. xi. 8. Br. Jas. M. Hunt, Moderator; and Dr. Isaac Merriam, Clerk. Churches 14; pastors 5 or 10; other preachers, ordained and unordained, 7 or 8. Baptized 33; total 1404. Like others, they take hold of good things; commend the Bible Translation and distribution; urge the churches to raise funds for the purpose; and appointed a delegate to Philadelphia. They have in connection, a Missionary and Education Society. The Treasurer reports \$255.93 cents contributed. The Circular Letter, by Dr. Alvin Bennett, is upon the duty of churches to their pastors; and is timely and appropriate.

Rocky River Association. In Ohio, has within its bounds a domestic missionary society, for the supply of its feeble and destitute churches. Within its last association year it raised and expended in this way \$500, and the Ohio Convention gave them another \$100, making \$600, and the association is neither as large or as wealthy as many others. Other associations, even some in this state have their own organizations for the same purpose, the most thrifty of which we know, is that in the Union Association, partly in the state of N. York. See the notice of their Minutes. But the reason of advertising to the Rocky River D. M. Society is its peculiar arrangement, by which all ordained, or licensed preachers are excluded from the Board. The effect, says an ordained minister who is a dweller there, is most happy upon the Board, upon the churches, and of course upon the funds, as the amount raised demonstrates. For one, we have long contended for increasing greatly the proportion of laymen in similar boards. It inspires the churches with confidence in their acts, and calls into active service brethren, who otherwise have nothing to do. And men are very apt to feel a deeper interest in a business the care of which devolves upon them personally. Besides this, such brethren can generally obtain larger contributions from the churches than can be drawn from them by ministers, who, as members of a board, dispose of the money and divide it to what church, or what minister they please. Happy would it be for more treasuries than one, if no suspicions were ever raised in the churches, that ministerial partialities had sometimes too much to do with appropriations of missionary or other charitable funds.

We believe that every association, and perhaps every church, contains laymen who know as well what is wanted, can exercise as sound judgment and discretion, and would be quite as liberal and just in the appointment of missionaries, and aiding the feeble churches, as any board of ministers. We like this thing; it works well in this; it has often been suggested by laymen here;—why not try it?

BAPTIST TRANSLATION OF THE BIBLE.—We observe in a contemporary religious paper, an article under the above heading, in which "Sylvanus" seems disposed to make the Baptists feel that he can drive a thorn, by stating as a fact what we never before heard of, that in the first translation of the Bible by the Baptist missionaries, into the Bengalee language, they mistakenly used a Bengalee word for immersion, which signified to drown; and actually worked off part of the first edition of the New Testament with this error in it. Our critic has gone further, however, and made us both glad and sorry for him. Glad, that he confesses the integrity of the Baptist translators, who, he says, "excelled" all those pages which contained the "blunder." This proves they were good men and true; but we are really sorry for Sylvanus, that having found out so much, he should be unable to find out the proper word introduced by them to correct the "blunder;" but he supposes "they kept as far from sprinkling or pouring as the good conscience of a Baptist would allow." Their consciences were very like the good consciences of those who made the English church prayer-books, in which we find this injunction, "Then shall the minister wash the child, saying, I baptize thee, &c." American prayer-books do not read just so. Who made the difference? and was it made because the good consciences of English bishops led them, like the Baptists, to keep too far from sprinkling and pouring.

Death of Ministers.—Died, at his residence near Russellville, Ky. August 10, after a short but severe illness of seven days, the Rev. Wm. Warder, aged not mentioned. He was a minister of eminence for piety, talents, usefulness, and extensive influence.

At his residence in Liberty, Cannon Co. Ten. July 31, Rev. James Evans, aged 44. He died of Consumption; and his biographer says of him, "his deep piety, fervent zeal, and laborious perseverance, did, by the blessing of God, more than is accomplished by glowing genius."

ORDINATIONS.

At Tolland, Ct. Sept. 21, Brother Sylvester Barrows was set apart to the work of the ministry. The exercises were conducted in the following order. Reading scriptures by A. Cole; introductory prayer by M. Bowen; Sermon by Jer. Chapin, from 2 Cor. XII; 9. "My grace is sufficient for thee;" ordaining prayer by I. Dwinell; charge by A. Bennett; fellowship by B. Cook, Jr.; address to the church, by E. Loomis; concluding prayer by A. Snell.

Brother Oigen Crane, of this State, was ordained as pastor of the Baptist church at Newton, Upper Falls, on Wednesday the 14th inst. Sermon by Dr. Joseph A. Warner; ordaining prayer by Professor Ripley; charge by the venerable Joseph Grafton, of Newton.

Brother Nathaniel Hervey has removed from Marblehead to the 2d church in Cambridge. Sermon at his induction, by Dr. Hague of Boston.

Well enough for the Vulgar. Founded on Fact. Boston; Wm. S. Dammell.

This is the 12th No. of the Temperance Tales, and well sustains the character of its predecessors. Mrs. Broughton, (whose husband was a planter) the mother of General Frederic B., the hero of the author, desired above all things to have her only son appear genteel, and to accomplish this desirable end, as a matter of first importance, taught her dear boy to quaff down his potations of wine like a gentleman. The taste at first was unpleasant, but practice made it agreeable, and he soon excelled in the accomplishment of drinking wine like a gentleman. The father was fond of his 'old Montevideo, which never harmed a fly.' Gin, Brandy, &c. were discarded, as fit for the vulgar; for whom alone Temperance Societies were adapted. As might have been expected, with such tuition, the hopeful young man made rapid advances; he soon engaged in drunken frolics, in one of which he stabbed his cousin, and was himself confined to a bed of sickness, from the effects of wine, which never harmed a fly. At length the father extorted a promise, that he would drink no more wine; and the son was delighted to find, that brandy would answer equally well. When the General had become so accustomed to being drunk, as to exhibit himself during the day-time, to the no small delight of the vulgar, as he essayed to reach his father's dwelling, the father determined, that he should either go to the work-house, as a common drunkard, or sign shipping papers, as a green hand, to go on a whaling voyage. I have long said Mr. to Mrs. B.) been doubtful, in regard to the course, which it is my duty to pursue, in relation to our unhappy child. I have given this painful subject my serious consideration, for the last two hours, and my resolution is fixed. Distressing, as the alternative may prove, Frederick shall either go to the house of correction, or to the land where more mercy awaits us, Mr. Broughton," cried his partner, dropping the tea-pot from her hand, "what do you mean? sign the pledge of the temperance society? I dear me, that ever a Broughton should do that!" "I mean nothing of the sort," said Mr. Broughton, "and if you will listen, I will proceed. He shall sign the shipping-paper of a whaling vessel, that is just ready for sea." "Dear me," cried Mrs. Broughton, "how you frightened me. I was in the twitters, for a moment, for fear you meant he should join that vulgar society."

The subject of this No. is well adapted to the present crisis, and we doubt not that it will excite a deep interest with the 'genteel,' as well as the vulgar.

The First Baptist Church and Society in this city, have given an unanimous invitation to the Rev. Henry Jackson, of Charlestown, Mass. to become their Pastor.

Mr. Josiah B. Furman, is now the Editor of the Southern Baptist, published in Charleston, S. C. and formerly edited by Wm. Henry Brisbane.

CENTENNIAL CELEBRATION AT HARTFORD.

Twelve hundred men, (mostly graduates) marched in procession on this occasion, and entered the church to the tune of *Auld Lang Syne*. The oration was delivered by President Quincy, and thirteen hundred sat down to dinner. Speeches were made by Governors Everett, Lincoln, and Davis, Daniel Webster, Peleg Sprague, and others. The gates around the College were splendidly ornamented with arches and evergreens.

SPAIN.

The latest accounts from this ill-fated country state, that the Queen and her ministers were driven from Madrid; and that the mob and the military had complete possession of the government. Don Carlos was approaching the Capital with his army. The French Ministers had resigned, because Louis Philippe would not consent to interfere with the affairs of Spain.—This circumstance produced great excitement at Paris.

Portugal.—Affairs in this kingdom were said to be in a critical situation. A British ship of the line was going to Lisbon to minister peace.

Horse Racing.—The New York Transcript says, that the Union Course was fully attended on the 7th, and that the sport was fine; at least thirty vehicles broke down and tumbled their inmates into the mire, breaking bones, and inflicting contusions.—All very well this, for those who love it; fine sport indeed.—He says further, that a merchant in Cedar-street lost on one race eleven thousand six hundred dollars.

That man's note should be thrown out of the bank, his goods divided among his creditors, and himself put—who will say where? Next year the same scenes will be acted over again, broken bones, loss of money, loss of life, and loss of souls to the contrary notwithstanding. Lord, what is man?

OLD TIMES.—In the year 1873 there were only six stage coaches running regularly in all Great Britain. John Cressett wrote a pamphlet urging their suppression, because of the evils produced by them, in which he named the following, viz.

"These stage coaches make gentlemen come up to

London on every small occasion, which otherwise they would not do but upon urgent necessity; nay, the convenience of the passage makes their wives often come up, who, rather than come such long journeys on horseback, would stay at home. Here, when they come to town, they must presently be in the mode, get fine clothes to go to the plays and treats, and by these means get such a habit of idleness and love of pleasure, that they are uneasy ever after."

Was not John Cressett very near right then? If he was, what would he say if he could live in our days, when almost every man, woman, and child, in that country and ours, are emptying their purses into the coffers of stage, steam-boat, canal, and rail-road proprietors? What would he have said of the consequent outrageous fever of extravagance in dress, both at home and abroad? of the universal uselessness of fathers, mothers, and all the children, till they have contracted debts to the merchants for finery to prepare for a trip, and spent about all their cash for traveling fare, and seeing and being seen.

One argument against public conveyances was entirely overlooked by John Cressett, and that is, the afflictions suffered by families in large towns by the unlooked for interruptions of whole families of country cousins. We refer now only to those beyond the third, and on to the forty-fifth degree.

¶ We have heard by a brother present on the occasion of the Lincoln Association at Thomaston last week, that three hundred have been added by baptism—about one half of them to the first church in Nobleboro'—*Zion's Advocate*.

Designation of Missionaries.—At Haverhill, Mass. on the evening of Sept. 5, religious services were held in the First Baptist Meeting house, preliminary to the departure of Rev. Charles R. Kellam, of Irasburgh, Vt., and Mrs. Elizabeth Pearson Kellam, of H. Missionaries of the Board to the Western Creeks, Ind. Ter.—Introductory Prayer by Mr. J. Weston; Reading of the Scriptures, Address, and Prayer for the missionaries, by the Assistant Secretary; Address and Concluding Prayer by Mr. Kellam.

Mr. K. is a graduate of Hamilton Lit. and Theol. Institution, N. Y., and was ordained to the ministry of the Gospel, at Irasburgh, Aug. 17.

MISSION TO AFRICA.

The Rev. Lancelot B. Miner, the Rev. John Payne, and the Rev. Thomas S. Savage, M. D., are appointed, by the Committee of the Episcopal Church for Foreign Missions, Missionaries to Africa, and their station fixed at Cape Palmas in the Maryland Colony. They are to engage immediately in a collecting agency on behalf of the mission to which they are devoted,—but are restricted to the Diocese south of Pennsylvania, in their efforts to procure funds. Our devoted Missionary to Persia will be sadly disappointed on finding that Dr. Savage, in whose speedy departure for the same field he felt fully confident when he left us, is to devote himself to another, and a distant field.—*Chr. Witness*.

From Zion's Advocate.

Query.—For those who are fond of assignments of parts in literary institutions, and nevertheless profess to be followers of the "meek and lowly Jesus."

Will the following sentence, which has appeared for several weeks in a notice in *Zion's Advocate*, "Mr. R. is much distinguished as a scholar, having received the highest honor at Commencement,"—have a healthful influence or otherwise, upon the feelings of the Classmates of "Mr. R." Not.

Dr. Hoby in Birmingham.—The church and congregation of Dr. Hoby have held a meeting in reference to the proceedings of the Baptist Missionary Society in America. They passed resolutions expressing regret at the attack of individuals on Dr. H., and the full confidence of his people in the sincere and devoted adherence of the Dr. to the cause of Negro Emancipation, and their own unabated attachment to him.—*N. Y. Evangelist*.

Mr. Godwin made some sensible remarks on the difficulties of the question of Slavery in America; and concluded by saying, he would not justify persons holding slaves remaining in a Christian church; but time must effect this, and he did not know a man more likely to bring about the accomplishment of this great and desirable end than Dr. Hoby. (Cheers.) The cause of abolition was gaining ground, and if any thing was done, it should be by working on the understanding of the people, not by coercive measures. (Cheers.)—*Abstracted from the Birmingham Philanthropist*.

General Intelligence.

From the Providence Courier, Oct. 3rd.

Anthracite Coal—Cumberland Mine—Successful Experiment.—We take great pleasure in recording the complete success of the exploration, which has been for some time past going on in Cumberland, for Anthracite coal. A shaft has been sunk at that place to the depth of 78 feet, and excavations have been made, on each side, to the depth, one of 25 and the other of 30 feet. The stratum of coal is 13 feet thick, and dips to the North at an angle of about 65 degrees. There is every appearance of an abundant quantity of coal. The quality is also excellent. It is a softer coal than that obtained from the mine on Rhode Island, it burns freely, & with more flame, leaving reddish colored ashes. A fire was kept up during the day on Saturday at the Franklin House with this coal; and many of our citizens were pleased to see this unexpected demonstration that as good coal can be furnished from our own hills as can be obtained from the mines of Pennsylvania. A steam-engine will soon be put in operation in Cumberland, and a large quantity brought up daily. Those who are fortunate enough to get this coal at 6 dollars per ton at the mine, (the price fixed upon for the winter as we are informed) will fare better than the rest of the community, who must pay from 10 to 12 dollars for an article no better from another State. At a depth of 78 feet the coal is of a much better quality than at the surface, and it will no doubt be found more perfect as the shaft is carried down. We consider it proved, that a valuable coal district exists in this part of the state, indications similar to those at Cumberland being abundant in other places.

THE SABATH.—The proprietors of the Sheffield Botanical Gardens have decided, by a majority of 733 to 77, that the gardens shall not be opened on Sunday.

Death of Rothschild.—Nathan Mayer Rothschild, the celebrated London Banker, died on Thursday, July 28, at Frankfurt-on-the-Maine, at 5 o'clock in the afternoon. He was only 59 years of age. His visit to Frankfurt was to be present at the marriage of his son. His illness continued for several weeks, before it terminated in death. He was sensible to the last. It is said that he had a strong presentiment that he should not return to England—but an impression prevails, that his life might have been saved if better professional advice could have been procured than that found on the spot. Mr. Rothschild was, emphatically speaking, a self-made man—the rise of his fortune was all within the present century. He came to England in 1800,

where he acted as agent for his father in the purchase of goods for the continent. Shortly afterwards, through the agency of his father, and the Prince of Hesse Cassel, he had large sums of money placed at his disposal, which he employed with extraordinary judgment, and his means went on at a rapid rate of accumulation. It was not till the breaking out of the war with Spain in 1808, that his extraordinary means, which were displayed in making remittances for the English army in that country, were developed to any extent, so as to be known to the mercantile world generally. He was one of ten children, eight of whom survive him—four brothers, two younger, and two older than himself, and four sisters. He married the daughter of Mr. Cohen, a merchant in London, who is said so little to have anticipated the success in life of his future son-in-law, that he entertained some doubts about the prudence of the match—and Mr. Rothschild was accordingly desired to produce testimonials as to his worldly means. The whimsical answer was, that whatever number of daughters Mr. Cohen possessed, he could not do better so far as money and good character went, than to give them all to Nathan Mayer Rothschild.

The death of this eminent banker is one of the most important events for London, and perhaps for Europe, which has occurred for some time: his financial transactions have pervaded the whole continent—and may be said to have exercised more or less influence on money business of every description. No operations on an equally large scale have existed in Europe previous to his time—for they were not confined to his own capital and resources, which were immense, but were carried on in conjunction with his brothers in Paris, in Vienna, in Frankfurt, and in Naples—all of whom possess colossal fortunes of their own. Besides which, he had agencies established in almost every large city in the old or the new world, all of which, under his directions, conducted extensive business of various kinds. Nothing therefore was too great or extended, provided the project was a reasonable one, for him to undertake.—*Academy* The brothers of Mr. Rothschild are men of great capacity and knowledge of business—but it is generally admitted that they deferred to his judgment in all their undertakings, and that he was the moving principle of the great mass of capital they represented.

Mr. Rothschild, like the rest of his brothers, held a patent of nobility with the title of baron, but he never assumed it, and was more justly proud of that name under which he had acquired a distinction which no title could convey.—*London paper*.

Prospects of the Grain Crops in France, Germany, Holland and England.—The New York Mercantile Advertiser publishes a letter from Liverpool dated August 9, which says,—"I have travelled through France and Germany the middle of July, and Holland the last of that month, and England the beginning of August, and the grain crops throughout promise an abundant harvest; so much so, that at Rotterdam on the 28th July the Corn market was extremely dull, owing to the prospects of the coming crops, and should the weather remain favorable a few days longer all would be gathered in safely."

Steam Navigation across the Atlantic.—The Bristol (Eng.) Mirror of the 30th July, contains the following paragraph:

"Great Steam Ship Company.—The directors, trustees, &c. of this important concern, assembled on Thursday, at the building yard of Messrs. Patterson & Mercer, at Wapping, to witness the fixing of the stern frame of their first large ship, the keel of which had been laid six weeks previously. This immense vessel is intended to ply between Bristol and America. Her length will be about 304 feet; of deck 212 feet 6 inches; length of keel 304 feet; length of the figure head 230 feet 6 inches; burden 1200 tons. This city has to boast of being the first to set the example of building steam vessels of this class for trading purposes. The frame was fixed with much apparent ease, although it weighed more than four tons, when a royal salute was fired amid great cheering and the band playing Rule Britannia. The stern displayed the English ensign, and the American flag hoisted at the bows."

A good precedent.—We learn from an English paper that at the late Assizes in Durham, Mr. Kirkaldy of Sunderland, merchant, who was by Mr. Justice James Park sentenced to three months imprisonment for bearing a challenge to fight a duel, and Mr. Carr, of the same place agent to Lord Durham, and a merchant and a ship owner, was sentenced to the same punishment, for sending the challenge, and posting the solicitor who refused to accept it. Great exertions were made to induce the judge to mitigate the penalty, but he was inflexible—duelling he said ought to be discouraged. If the Courts of Justice in this country would adopt such a course, duelling in a short time would be considered infamous, and men who are charged of their honor, would cautiously avoid the absurd and sinful practice.

A sensible writer on the subject of duelling has said, that this practice ought to be encouraged, on the ground that in most duels the world may get rid of one fool, and perhaps, two!—*Boston Journal*.

The Barnard Slate.—The Bangor Advertiser mentions, that last week, several gentlemen went up for the purpose of giving this quarry a thorough examination. They obtained a set of perfect smoothness—all the four edges as straight as if cut by a plan line, and every piece fitted for immediate use. The quantity is said to be inexhaustible, and its value is much enhanced by its dry situation, as there is no necessity for draining. The Piscataquis Railroad will pass by the outlet of Seboc Pond, down which the slate can be boated to the road. The editor of the Advertiser states, "that every day serves to convince us that we shall find beneath the soil, riches that will amply compensate for the loss of the lumber trade."

On the 10th inst. a destructive fire occurred in Quebec. Loss estimated at \$30,000; one half the amount was insured.

Early Snow.—Snow to the depth of one or two inches fell on Wednesday last, in Ashburnham, and Fitzwilliam, N. H., and their vicinity; and in Ashby, Mass. It also snowed in Dover, N. H. on the same day, for about two hours. In this city it was observed that some hail fell and the air was exceedingly raw and uncomfortable.—*Boston Daily Advertiser*.

Snow fell at Utica on Wednesday last. The Catskill mountains have been covered with snow.

Slaughter of Bears.—No less than seventeen bears were lately killed by the inhabitants of Fryburgh, Me. who turned out en masse to hunt them.

Going the Whole.—We see it stated that there is a Female Temperance Society in New Hampton, in the state of New Hampshire, which contains one hundred members. The young ladies, members of this society, pledge themselves not only to abstain from all intoxicating drinks, and to use their influence against them, but "never to connect themselves for life with any person who used them." Well done girls. If this decided conduct does not induce the young fellows in and about New Hampton, to forsake the dram bottle and the grog shop, they are indeed incorrigible.—*Boston Mercantile Journal*.

A young man named John Latham, of Westport, left his mother's house on the 8th of July and the last that has been heard or seen of him was on the Wilton road on the 11th same month. He was in a deranged state of mind. Any information respecting him will be gratefully received by his afflicted mother, by addressing Mary Latham, or the Postmaster, Westport, Conn.

Fire.—The extensive Cabinet Making Establishment, in Norwich, Ct. known as "Allen's Factory," was totally destroyed by fire, together with the adjoining buildings, and nearly all their valuable contents, on Friday evening the 16th inst. The amount of property destroyed is estimated at \$18,000. Insurance only about \$5,000.—*Mechanic's Adv.*

A careful Caution to Blaspheemers.—On Friday last an awful dispensation of Providence occurred in the parish of Ivers. A man who was employed as an excavator on a portion of the line of the great western railway,

while swearing in the most revolting manner, was suddenly and instantaneously deprived of his speech, and now, although in the full possession of all his other faculties, he is wholly unable to communicate his ideas otherwise than by writing.—*English paper*.

Distressing Accident.—We copy the following account of a distressing accident which occurred on the Columbia (Pa.) Rail Road on Sunday last, from the Philadelphia U. S. Gazette of Tuesday:—"At a late hour on Sunday night, a friend that was an eye witness, informed us of a most melancholy accident which occurred on the Columbia Rail road, on Sunday afternoon about 3 o'clock, to the cars for Lancaster, which left this city in the morning, and which were near Fairview."

In the forward passenger car was a number of persons, among others Mrs. Gibson and family of Philadelphia, bound to Cincinnati. The axle of the car, unfortunately broke, and let the body thereof down upon the road, by which a large hole was immediately forced through the car, and Mrs. Gibson and child by some means were dragged through over to the ground, and nearly the whole train passed over her body, crushing it in a most shocking manner, and leaving her a lifeless corpse—the child miraculously escaped death, although much bruised.

A black man who leaped from the car was so much injured, that it was believed he could not survive.

A gentleman not known had his arm broken, and was otherwise injured.

The \$39,000 in gold stolen on board the steamboat Rhode Island, on her trip from New York to Providence, has been found on board the boat, \$29,000 of it in the oil can. The Captain's son was the rogue.

Noble example of the Dedham Ladies.—We have just heard of an incident connected with the late Centennial festivities, which will redound to the high honor of the ladies of Dedham for many centuries to come. We allude to the fact, that two baskets of champagne which were sent out by a Boston gentleman as a present to the ladies, were by a unanimous vote of the numerous and highly respected board of Managers, returned to the donor, with their sincere thanks for his politeness and kind intentions, but with the assurance that no arrangements had been made for furnishing wine for the ladies, and that a *ne could be used at the table*.—*Nor. Ad.*

According to Parliament returns, there are 18 livings in England worth a above \$3432. per annum. Of these the two largest are Stanhope, in the county of Durham, which is of the net annual value of 4,843; and Doddington, in the Isle of Ely, of the value of 7,308. per annum.

A Jew Jew.—On Tuesday week, the *Nisi Prius* Court, in York Castle, presented the singular though gratifying spectacle of having a Jew for the foreman of its jury. In taking the prescribed oath, this gentleman put on his hat and swore upon the Old Testament. What a contrast, a Jew exercising the most important trust which our free constitution assigns to the people, on the very spot where, a few centuries ago, the persecuted professors of "the ancient faith" were cruelly butchered and compelled to commit suicide, by the persons then called Christians.—*Sheffield Iris*.

Another Murder.—A woman was brought to the jail in this town last week on a charge of having administered medicine to a young girl residing in the upper part of New-Milford, to produce abortion, in consequence of which the girl died.—*Life-field Eng.*

Shocking Cruelty.—The *Wheeling* (Virginia) Gazette, of the 26th inst. states that when the steamer Home, with the President of the U. S. on board, touched at Portsmouth, Ohio, a salute was to be fired. By some unforeseen cause, the cannon was discharged prematurely, and the most shocking consequences followed; four persons were instantaneously killed, and two severely wounded—so much so, that there is little hope of their recovery.

DIED.

At Middlebury, Ohio, Sept. 1, Mrs. Caroline N. Crane, aged 21, wife of Rev. Eben Crane. Mrs. Crane was from Methuen, Mass., had been a Christian about five years, had been married less than two years, and her last words were, "I am fully assured of an interest in the Saviour, and a glorious immortality beyond the grave."

At Holden, Mass. after an illness of 9 days, Susanah and Mary Newell, twin sisters, aged 66. They had lived together in a house by themselves for 33 years, and by industry and frugality had acquired a comfortable livelihood. The difference between the time of their decease was about ten hours, and they were both put in one coffin and interred in one grave. Their habits and occupations were the same during their lives; neither of which had ever been married, and in their death they were not divided.

At New Echota, Cherokee Nation, on the 15th ult. Mrs. Harriet, aged about 35, wife of Elias Boudinot, Indian Missionary. Mrs. B. was formerly of Cornwall, Ct.

In New London, on the 25th ult. Ann Elizabeth, daughter of Samuel Barnes, aged 19 months.

At Burlington, Sept. 24, youngest son of Truman Alderman, aged 4 years. On the 6th, a daughter aged 6 years, and on the 9th, his youngest daughter aged 20 months.

NOTICES.

CHARITABLE SOCIETY IN HARTFORD. The stated Annual Meeting of this Society will be held at the Savings Bank, on Tuesday Evening, 18th instant, at 7 o'clock.

Hartford, Oct. 13, 1836. R. LANGDON, Sec'y.

NOTICE

The Baptist Church in Weston, contemplates holding a protracted meeting, to commence on Wednesday the 28th of Oct. Ministering brethren and others are affectionately invited to attend.

Weston, Oct. 10. Wm. DENISON.

NOTICE.

The Tolland County Temperance Society, South Branch, will hold their next quarterly meeting at Columbia, on Wednesday the 19th inst. at 7 o'clock, P. M. A. MILLER, Sec'y.

Andover, Oct. 6, 1836.

HARTFORD COUNTY TEMPERANCE SOCIETY. The next annual meeting of this Society will be in New Britain, on the 4th Tuesday, the 25th day of October. Delegates will meet at 10 A. M. Address at 2 P. M.

D. HEMENWAY, Sec'y.

NOTICE.

A quarterly meeting of the North Branch of the Tolland County Temperance Society will be held at the Congregational meeting house in Union, on Tuesday, the 18th inst. at one o'clock, P. M.

Ellington, Oct. 3, 1836. EZEKIEL MARSH.

JUST RECEIVED AND FOR SALE BY Canfield & Robins,

The Merchant's Clerk. Three Eras of Woman's Life, by Miss E. E. Smith. Inkings of Adventure, by N. P. Willis. Constantinople and Athens, by Rev. Walter Colton. Friendly Counsel. Memoirs of Louis A. Lowrie. The Baptists in America, by Rev. Messrs. Cox and Holy.

POETRY.

For the Christian Secretary.

HYMN FOR SATURDAY NIGHT.

Tune—"Oaken bucket," or "Family Bible."

How tranquil this moment, when freed from commotion
And cares that perplex me, through six busy days;
The season's well suited to mental devotion,
To think of God's goodness and breathe forth his
praise.

Through the week many dangers around me have
crowded,
To evils how many have fallen a prey!

Jehovah's pavilion my soul has enshrouded,
His Spirit has led me the strait narrow way.

CHORUS.

Protected in mercy, upheld by his power,
I'll spend in his worship this favorite hour.

I cast a look back on the week now departed,
Retracing my footsteps in search of each ill;
'Tis grace that has kept me, else I had deserted
The cause of religion, and God's righteous will.
But praises be given to him for protection,
For watching my footsteps and guarding my way;
With heart overflowing and warm with affection,
I'll speak of his goodness by night and by day.

Protected, &c.

This week then I'll close with renewed resolution,
My remnant of life in his service to spend;
When life shall advance to its last diminution,
I'll hail with composure my toils at an end.
Should God through another week deign to protect me,
Midst life's busy cares, be they heavy or light;
The thought of his goodness each day shall affect me,
And urge me to praise him each Saturday night.

Protected in mercy, upheld by his power,
I'll spend in his worship this favorite hour.

Miss W.—.

HANNAH LAMOND.

BY PROFESSOR WILSON.

Almost all the people in the parish were
loading in their meadow-hay, on the same day
of mid-summer, so drying was the sunshine and
the wind—and huge heaped-up carts, that al-
most hid from view the horses that drew them
along the sward, beginning to get green with
second growth, were moving in all directions
towards the snug farm yards. Never had the
parish before seemed so populous. Jocund
was the balmy air with laughter, whistle and
song. But the tree-gnomes threw the shadow
of "one o'clock" on the green dial-face of the
earth—the horses were unyoked, and took in-
stantly to grazing—groups of men, women, and
children, collected under grove and bush, and
hedge-row—graces were pronounced, and the
Great Being who gave them that day their
daily bread, looked down from His eternal
throne, well pleased with the piety of his thank-
ful creatures.

The Great Golden Eagle, the pride and pest
of the parish, stooped down, and flew away
with something in his talons. One single, sud-
den female shriek—and then shouts and outcries,
as if a church-spire had tumbled down on a
congregation at a sacrament!—"Hannah Lam-
ond's bairn!" "Hannah Lamond's bairn!"
was the loud, fast-spreading cry. "The eagle
has ta'en off Hannah Lamond's bairn!" and
many hundred feet were in another instant hur-
rying towards the mountain.

Two miles of hill, and dale, and copse, and
shingle, and many intersecting brooks lay be-
tween; but in an incredible short time, the
foot of the mountain was alive with people.
The eyrie was well known, and both old birds
were visible on the rock ledge. But who shall
scale that dizzy cliff, which Mark Stewart, the
sailor, who had been at the storming of many a
fort, attempted in vain?

All kept gazing, weeping, wringing of hands
in vain, rooted to the ground, or running back
and forwards, like so many ants in discomfiture.
"What's the use—what's the use o' any poor
human means? We have no power but in
prayer!"—and many knelt down—fathers and
mothers—thinking of their own children, as if
they would force the deaf heavens to hear.

Hannah Lamond had all this while been sit-
ting on a rock, with a face perfectly white, and
eyes like those of a mad person, fixed on the
eyrie. Nobody had noticed her; for, strong
as all sympathies with her had been at the
swoop of the eagle, they were now swallowed
up in the agony of eye-sight. "Only last Sab-
bath was my little sweet baptized;" and, on
uttering these words, she flew off through the
breaks, and over the huge stones,—up—up—
up,—faster than ever huntsman ran into death—
fearless as a goat playing amid precipices.

No one doubted, no one could doubt, that she
would soon be dashed to pieces. But have not
people who walk in their sleep, obedient to the
mysterious guidance of dreams, climbed the
walls of old ruins, and found footing even in
decrepitude, along the edge of unguarded bat-
tlements and dilapidated stair-cases, deep as
draw wells or coal pits, and returned with open,
fixed, and unseeing eyes, unharmed to their
beds—at midnight?

It is all the work of the soul, to whom the
body is a slave; and shall not the agony of a
mother's passions—who sees her infant hurried
off by a demon to a hideous death—bear her
limbs aloft wherever there is dust to dust, till
she reaches that devouring den, and fiercer and
more furious far, in the passion of love, than
any bird of prey that ever bathed its beak in
blood, throttle the fiends, that with their wings
would flap down the cliffs, and hold up her
child in deliverance before the eyes of the All-
Seeing God!

No stop—no stay—she knew not that she
drew her breath. Beneath her feet Providence
fastened every loose stone, and to her hands
strengthened every root. How was she ever
to descend? That fear, then, but once crossed
her heart, as up—up—up to the little image
made of her own flesh and blood—"The Lord
who holds me now from perishing, will not the

same God save me when my child is on my
bosom?" Down came the fierce rushing of the
eagle's wings—each savage bird dashed close
to her eyes so that she saw the yellow of their
wrathful eyes.

All at once they quailed and were cowed.
Yelling, they flew off to the stump of an ash
jutting out of a cliff, a thousand feet above the
cataract, and the Christian mother, falling
across the eyrie, in the midst of bones and blood,
clasped her child—dead—dead—no doubt,
but unmangled and untorn; and swaddled up
just as it was when she laid it down asleep
among the fresh hay, in a nook of the harvest
field. Oh! what a pang of perfect blessedness
transfixed her heart, from the faint, feeble cry
—"It lives, it lives!" and, baring her bosom
with loud laughter and eyes dry as stones, she
felt the lips of the unconscious innocent once
more murmuring at the fount of life and love.

Where, all this time, was Mark Stuart the
sailor? Half way up the cliffs. But his eye
had got dim, and his head dizzy, and his heart
sick; and he who had so often reefed the top-
gallant sail, when at midnight the coming of
the gale was heard afar, covered his face with
his hands, and dared look no longer on the
swimming heights. "And who will take care of
my poor bed-ridden mother," thought Hannah,
whose soul, through the exhaustion of so many
passions, could no more retain in its grasp that
hope which it had clutched in despair. A voice
whispered, "God."

She looked round, expecting to see an an-
gel—but nothing moved except a rotten branch,
that under its own weight, broke off from the
crumbling rock. Her eye, by some secret
sympathy of her soul with the inanimate object,
watched its fall; and it seemed to stop, not far
off on a small platform. Her child was bound
within her bosom—she remembered not how
nor when—but it was safe—and scarcely daring
to open her eyes, she slid down the shelving
rocks, and found herself on a small piece of
firm root-bound soil, with the tops of bushes ap-
pearing below.

With fingers suddenly strengthened into the
power of iron, she swung herself down by
brier and broom, and heather, and dwarf birch.
There a loosened stone leapt over the ledge,
and no sound was heard, so profound was its
fall. There the shingle rattled down the
scree, and she hesitated not to follow. Her
feet bounded against the huge stone that stop-
ped them, but felt no pain. Her body was cal-
lous as the cliff.

Steep as the wall of a house was now the
side of the precipice. But it was matted with
ivy, centuries old—long ago dead, and without
a single green leaf—but with thousands of arm-
thick stems petrified into the rock, and covering
it as with a trellis. She bound her babe to her
neck, and with hands and feet clung to that
fearful ladder. Turning round her head, and
looking down, lo! the whole population of the
parish, so great was the multitude, on their
knees! and hush, the voice of psalms—a hymn,
breathing the spirit of one united prayer! Sad
and solemn was the strain—but nothing dirge-
like—breathing not of death, but deliverance.

Often had she sung that tune, perhaps the
very words, in her own hut—she and her
mother—or in the kirk along with the congre-
gation. An unseen hand seemed fastening her
fingers to the ribs of ivy, and in sudden inspi-
ration, as fearless as if she had been changed
into a winged creature, again her feet touched
stones and earth, the psalm was hushed, but a
tremendous sobbing voice was close behind her,
and lo! a she-goat, and two kids at her feet.
"Wild heights," thought she, "do these crea-
tures climb, but the dam will lead down her
kids by the easiest paths; for, oh, even in the
brute creatures, what is the holy power of a
mother's love!" and turning round her head
she kissed her sleeping baby, and for the first
time she wept.

Overhead frowned the front of the precipice,
never before touched by human hand or
foot. No one had ever dreamt of scaling it;
and the golden eagles knew that well in their in-
stinct, as before they built their eyrie, they had
brushed it with their wings. But all the rest
of this part of the mountain side, though seamed
and chasmed, was yet accessible—and more
than one person in the parish had reached the
bottom of Glead's Cliff.

Many were now attempting it, and ere the
cautious mother had followed her dumb guides
a hundred yards among dangers that, although
enough to terrify the stoutest heart, were tra-
versed by her without a shudder, the head of
one man appeared, and then the head of another,
and she knew that God had delivered her
and her child in safety, into the care of their
fellow creatures.

Not a word was spoken—eyes said enough
—she hushed her friends with her hands, and
with uplifted eyes pointed to the guides sent to
her by heaven. Small green plants, where those
creatures nibble the wild flowers, became more
frequent; trodden lines almost as easy as sheep
paths, showed that the dam had not led her
young into danger, and now the brushwood
dwindled away into straggling shrubs, and the
party stood on a little eminence above the
stream, and forming part of the strata. There
had been trouble and agitation, much sobbing
and many tears among the multitude, while the
mother was scaling the cliffs; sublime was the
shout that echoed afar the moment that she
reached the eyrie—and now that her salvation
was sure, the great crowd rustled like a wind-
swept wood.

And for whose sake was all this alternation
of agony? A poor humble creature unknown
to many by name, one who had but few friends,
nor wished for more, contented to work all day
here, there, any where, that she might be able
to support her aged mother and her little child
—and who on the Sabbath took her seat in an
obscure pew, apart for paupers, in the kirk.

"Fall back and give her fresh air," said the
old minister of the parish, and the circle of
close faces widened round her, laying as if in
death. "Give me the dear child into my
arms," cried first one mother and then another,

and it was tenderly handed around the circle
of kisses, many of the young maidens bathing
its face in tears. "There's not a single scratch
about the poor innocent, for the eagle, you see,
must have stuck its talons in the clothes, and the
shawl. Blind! blind must they be, who see not
the finger of God in this thing!"

Hannah started up from her swoon, looked
wildly around, and cried, "Oh, the bird, the
bird; the eagle, the eagle. The eagle has
carried off my little Walter—is there none to
pursue?" A neighbor put her child into her
bosom, and shutting her eyes, and smiting her
forehead, the sorely bewildered creature said,
in a low voice, "Am I awake? O tell if I'm
awake, or if all this be the work of a fever and
the delirium of a dream?"

"FANCY WORK."

A friend recently related to me the following incident.

Two chimney sweeps in Boston met after the
labors of the day, and feeling the attractions
of a social principle, and desirous to indulge in
intellectual converse, they stopped in the shade,
and thus communed together. "Tom," said
one of them to the other, "does you know
where Harry keeps himself now?" "No," an-
swered Tom, "he somewhere about." "Well,
Tom, what sort of workman is he?" "O he
no workman at all. He do very well for plain
work, sweep strait chimbley pretty well, but he
never polish out the crooks and corners, he
can't do fancy work."

At the first hearing of this anecdote, I was
not a little amused at the ludicrous illustration
it afforded of the pride of superior abilities.
A graver mood, however, soon came over me,
as I reflected on the odiousness of this feeling
in the sight of God, and the identity of it,
whether in the humble sweep, or in the accom-
plished and erudite divine. In every sphere
of life there is, or is thought to be, besides the
essential duties pertaining to it, certain more
refined and difficult services, implying higher
qualities in him who performs them—in other
words, there is a kind of *fancy work*, in all the
departments of human action. Now the ten-
dency is to exalt this, which is the less impor-
tant species of usefulness, above the plain com-
mon work of well doing. It is as if the flow-
ers and ornamental shrubbery of a garden
should be regarded as of more value, than the
fields of grain and vegetables that constitute
the support of thousands.

Let us adduce some examples of the opera-
tions of this feeling. Here is a circle of min-
isters; they are conversing about an absent
clergyman. One of them conscious of his
own distinction for learning, eloquence and popu-
larity, expresses his opinion of his brother
thus:—"True, he is a good man, prayerful,
and very industrious, and he preaches good
sermons for a common audience, but he can-
not captivate the imagination and command the
intellect of the higher classes." That is, his
brother is undervalued by him, because, for-
sooth, "he can't do fancy work."

In a certain parish not long since, the people
met to choose a pastor. Two candidates were
before their minds, but neither seemed exactly
to suit the taste of sundry leading characters.
Their congregation, they declared, was one of
peculiar importance and difficulty, and required
the labors of a very peculiar man. Heaven
forbid they should say anything against the can-
didates; they had both preached well, both had
the reputation of being discreet, yet zealous
men, and the Lord had blessed their ministry;
but one of them was a lame man, and pre-
ached from notes, and the other was not a popular
speaker, and, therefore, might not please the
fastidious multitude. In short, they concluded
they must get somebody else who could "do
fancy work."

In another parish there is a certain elder who
always pushes himself forward, takes the lead
of all the meetings of the brethren, does all
the talking, and most of the praying, to the
exclusion of a dozen plainer, and perhaps,
more pious men, because he thinks their gifts
are not such as would render them as accepta-
ble to the people as himself. Meanwhile per-
haps if the case might be determined by a vote
of all the hearts in the parish, a different result
would be arrived at. But no matter, the tal-
ents and piety of these honest and unpretend-
ing brethren must be kept under a bushel, or
buried in a napkin, because they cannot "do
fancy work."

Every one has seen frequent illustrations of
this disposition to undervalue the solid and use-
ful, and prefer the fascinating and elegant. In
the selection of our rulers and legislators, in
the esteem awarded to the ministers of the
sanctuary, and in the selection of friends and
even of companions for life, the same superfi-
cial maxims govern. The great God who looks
not on the outward appearance, but searches
the heart, has a different standard; and he can-
not but be offended with the man, who, con-
scious of more attractive talents than are given
to his brother, swells with vain self-love, or
lightly esteems his less brilliant, but not less
useful qualities.—*Pastor's Jour.*

THE ST. KILDA MAN.

At a meeting held in reference to the es-
tablishment of schools in the highlands and is-
lands of Scotland, Dr. McLeod, formerly of
Campsie, now of Glasgow, related the following
beautiful anecdote:

"A Highlander," observed the reverend doc-
tor, "can give and take a joke like his neigh-
bors, on most subjects, but there is one subject
on which he will not joke—I mean his religion;
here he is reserved and shy, and this has led
some, who come to them from the land of stran-
gers, to suppose that they in fact have no reli-
gion. To know them you must be a Highlander.
A friend of mine happened to be in a boat
with which a poor simple-hearted man from
St. Kilda was advancing for the first time in his
life from his native rock to visit the world; and
as he advanced towards the island of Mull, a
world in itself in the estimation of the poor St.
Kilda man, the boatmen commenced telling him

the wonders he was soon to see. They asked
him about St. Kilda; they questioned him re-
garding all the peculiarities of that wonderful
place, and rallied him not a little on his igno-
rance of all those great and magnificent things
which were to be seen in Mull. He parried
them off with great coolness and good humor;
at length a person in the boat asked him if he
ever heard of God in St. Kilda? Immediately
he became grave and collected.

"To what land do you belong?" said he;
"describe it to me."

"I," said the other, "come from a place very
different from your barren rock; I come from
the land of flood and field, the land of wheat and
barley, where nature spreads her bounty in
abundance and luxuriance before us."

"Is that," said the St. Kilda man, "the kind
land you come from? Ah, then you may for-
get God; but in St. Kilda, man never can. Ele-
vated on his rock, suspended over a precipice,
tossed on the wild ocean, he never can forget
his God—he hangs continually on his arm."

All were silent in the boat, and not a word
more was asked him regarding his religion.—
Glasgow Courier.

EFFECT OF TRACTS ON TWO CLERGYMEN.—
Rev. Mr. Jeter said, "A young man read a
Tract. It had a strong influence on his mind
and character. The speaker was that man.
A boy found a Tract in the crevice of the wall
of his father's house. He read it—it spread
truth before his mind, which subdued his heart.
That boy is now the pastor of a Baptist Church
in Charleston S. C."

I know a case in which a minister praying
over a child apparently dying, said "If it be
thy will, spare." The poor mother's soul
yearning for her beloved, exclaimed, "It must
be his will. I cannot bear *ifs*." The min-
ister stopped. To the surprise of many, the
child recovered; and the mother, after almost
suffering martyrdom by him, while a stripling,
lived to see him engaged before he was two and
twenty years of age. Oh, it is good to say,
"not my will, but thine, O Lord, be done."

SICKNESS IN FLORIDA.—A letter from Gary's
Ferry, Florida, dated the 30th of July, in the
Eastport Sentinel, gives the following appall-
ing picture of the sickness pre-ailing there:
The letter is from an officer of the army:

"You have seen by the papers that a great
deal of sickness exists at this place. The half
is not known. The people come in here for
protection from all quarters, and there are now
from 7 to 800—they left comfortable homes,
and the conveniences of life, but were com-
pelled to leave all behind—here, they have built
huts, which keep out neither the sun or rain,
and it rains every afternoon most violently.
Add to this the measles broke out among them,
and their insufficient shelter caused colds—
death has raged among them most frightfully—
80 or 90 have died within the last 5 or 6 weeks
and it is supposed that no less than 200 are now
sick with the measles, ague and fever, and chol-
era morbus—the latter takes off adults as well
as children."

"I have been to-day in the huts of some 300
to 400 of the miserable creatures—my heart
bleeds, and no tongue can tell the sufferings I
have witnessed, and the tales of woe I have
heard. In a hut ten feet square, would be
three or four places for beds, that is, four sticks
driven in the sand, and poles laid across for
boards to rest upon—on them, some had beds,
others nothing but a blanket. The occupants
of these beds were the most distressing objects
I ever saw—some, emaciated with the cholera
morbus—some almost burning with fever—
others again, having taken cold with measles,
were swollen most frightfully—there were from
two to six in each of the huts that I visited.
In one instance the father and mother were
both dead, leaving five children, all sick, the
oldest being 13, and these poor creatures were
obliged to help each other as well as they
could."

Such are a part only of scenes of horror, agony,
poverty, sickness, suffering and death, inflicted by
the avarice of the whites, who have literally driven
the Indians into a desperate conflict, not for existence
as a people, or for their homes, for these they know
are to be taken from them by violence; but to obtain
a partial revenge, and die upon their own soil.

Some days ago as the attendants were about
to place in the coffin the body of the wife of a
physician of the town of St. Chamand, in Can-
tal, who was supposed to have died the day be-
fore, the attendants fancied that the body was
still warm, and even that it moved. It was in
fact ascertained that the vital spark was not ex-
tinguished; and the room was about to be cleared,
when the sister and servant of the doctor were
both suddenly struck dead by lightning; which
injured several other persons present; and set
fire to the upper part of the house. The flames
were soon extinguished. The shock also des-
troyed the feeble hope that had been entertained
of restoring the physician's wife, and on the
following day three corpses were carried to the
cemetery instead of one.—*Galignani's Messen-
ger.*

INSCRIPTION OVER A GAMBLING HOUSE POR-
TAL.—There is a French inscription on a gam-
bling house, which there have been a thousand
attempts to render into English; but all of them
singularly wide of the brevity and point of the
original.

Inscription sur la porte d'une maison de jeu.

"Il est trois portes a cet entre,
L'espoir, l'infamie, et la mort:
Par la premiere on y entre,
Par les deux dernieres on en sort."

The nearest approach to the original is the
following, by James Mack:

Inscription on the door of a gambling house.

Three portals to this den of sin,
Hope, shame, and death, arrest the view;
By the first we enter in,
And leave it by the other two.

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to write, but will relieve the teacher from the mortifi-
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er, half filling the lines for which they were intended,
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the book. Although the introduction of these lines
nearly doubles the labor in ruling, yet the publishers,
should the work be sufficiently patronized, will de-
vour to render the price so low that it may be ob-
tained by all who may approve of the system.

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sioners, who may introduce these books, will avoid the
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a multiplicity of lines, or discourage him by the bad
quality of the paper, rather than promote order, neat-
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Paper of which these Writing-Books are made; but
unless Teachers and Scholars pay good attention to
their Ink-stands and Pens, they may hope in vain that
their Writing-Books will display neatness or improve-
ment.

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afford exercises in Book-keeping by Single Entry, fur-
nished with materials and Blank pages for two series
of accounts, to be opened, noted, balanced and closed
by the scholar; thus affording exercises in Writing,
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Ellington School.

Teachers are desired to call and examine the work.

October 3. 6w—39

At a Court of Probate holden at Southington within
and for the District of Southington, on the 15th day
of September, A. D. 1836.

Present, TIMOTHY JONES, Esquire, Judge.

UPON the petition of Ezra Norton, of Bristol, in the
county of Hartford, shewing to this court that he is
Guardian of Charlotte E. Norton, of Southington, with-
in said district, minor. That said minor is the owner
of real estate situated in said Southington, viz: one

piece of land containing seventy-five acres; one
piece of land containing fifty-nine acres, with a small house
standing thereon; one piece of land containing five
acres and three rods; also half of a barn valued at
about fifteen hundred dollars; that it will be for the
interest of said minor that said land should be disposed
of and the avails thereof placed at interest on good se-
curity as required by law or vested in other real estate,
praying for liberty to sell said estate for the purpose
aforesaid, as per petition on file. It is ordered by this
court that said petition be continued to the 15th day of
November next, at 1 o'clock P. M. then to be heard
at the probate office in said district, and that public no-
tice thereof be given by advertising a copy of this order
in a newspaper published in Hartford, in the county of
Hartford, three weeks successively, at least six weeks
before the hearing of said petition. Certified from re-
cord.

TIMOTHY JONES, Judge.

3w37

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HUNDRED AND FIFTY THOUSAND DOL-
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Directors pledge themselves other Office in the United
States, and by fairness and liberality in conducting
the business of the Company, they expect to gain the
confidence of the public. The following gentlemen
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Hezekiah King,	Alexander H. Pomroy,
Wm. W. Ellsworth,	William Kellogg,
James M. Bunker,	James M. Bunker,
Edmund G. Howe,	Thomas Belknap,
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